

Friends Bulletin

PACIFIC, NORTH PACIFIC, AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 61, Number 8

MAY 1993



Friends' Concerns

EDITORIAL

Friends' Concerns

Friends are involved in our world. We have concerns and we act on them as meetings, in committees, and as individuals.

Friends' newsletters reflect varied concerns. Boulder Meeting has written a minute in response to Amendment 2. Berkeley Meeting is continuing their Race Relations Research Effort. Olympia Meeting expresses support for House Bill 1443 which would have protected gays and lesbians from discrimination. A Friend in Palo Alto Meeting has a special concern regarding individuals in the federal prison system. Salt Lake City Meeting announces Vigils at Hercules and an annual Mother's Peace Day vigil. Salmon Bay Meeting speaks of hope for Somalia.

Many issues of *Friends Bulletin* have brought Friends' concerns to you. For example, in the April 1993 issue, Collin Boyd, Terry Linkletter, and Ethen Perkins expressed concerns about racism among Friends. In the October 1992 issue, Joel Gazis-Sax wrote about what Friends can do for the Balkans, Friends from Marloma Meeting expressed their concern about the Los Angeles riots, and Ann Dusseau told us about the Tibetan U.S. Resettlement project.

In this issue, Gene Knudsen-Hoffman writes of her concern of the effect of post-traumatic stress disorder on the Israeli survivors of the Holocaust in Europe. Anthony Manousos interviews Sis Levin, Middle East Peace Education Program Secretary for the American Friends Service Committee in Southern California. Kay Anderson and David Hartsough express their concerns over worsening conditions in Russia. Ingeborg Jones tells us about some of the concerns held by Friends in Mexico City. These Friends are acting upon their concerns.

John Woolman and Elizabeth Fry are some of the more famous Friends who acted on their concerns and brought them to the Society of Friends. You may find the following quotation as interesting as I did. It is from *Reg and Ethel* by Robert Huxter.*

"...Horace Alexander admonished him: 'You read your Quaker history all wrong. The Society never was what you think it was. It was something from which very fine men and women sprang who did very fine work; but from John Woolman to Elizabeth Fry and since, you will find nearly always that they had to proceed almost alone, with very little backing from Friends and sometimes none. It was only later that we accepted them and took credit for what they had done.'

All societies, Reg came to acknowledge, lag behind inspired individuals, but inspired individuals can ultimately pull the society with them: 'Sometimes, when I have criticized Friends, people have said to me, 'Then why do you remain a Quaker?' And I have a very simple answer. I say, the Society which was good enough for John Woolman ought to be good enough for me.'

Two hundred years from now, will Friends speak of a John Woolman from our century? ■ Nancy Yarnall

* *Reg and Ethel: Reginald Reynolds, his life and work and his marriage to Ethel Mannin*, by Robert Huxter, Sessions Book Trust, York, England, 1992, p. 10.

CALENDAR

May 1993

- 15 NPYM Steering Committee, Portland, OR.
- 15-16 College Park Quarterly Meeting, Quaker Center, Ben Lomond, CA.

June 1993

- 5-7 *Conversion Now!* National March and Nonviolent Direct Action, Livermore National Laboratory, Livermore, CA.
- 9-13 Intermountain Yearly Meeting, Durango, CO.
- 11-13 Pacific Northwest Gathering of Lesbian and Gay Friends, Camp Colman, Longbranch Peninsula, WA.
- 12 Twenty-fifth Anniversary, Quaker Center, Ben Lomond, CA.
- 20-27 Workcamp, John Woolman School, Nevada City, CA.
- 22 Quaker Heritage Day, Berkeley Friends Church, Berkeley, CA. John Punshon, guest speaker.
- 27-7/4 Workcamp, John Woolman School, Nevada City, CA.

July 1993

- 3-10 FGC Gathering of Friends, Stillwater, OK.
- 13-18 Friends United Meeting (FUM) Triennium, Hamilton College, Clinton, NY.
- 22-25 North Pacific Yearly Meeting, Corvallis, OR.

August 1993

- 3-8 Pacific Yearly Meeting, Walker Creek, Marin, CA.
- 27-29 Summer Montana Gathering of Friends

YEARLY MEETING OFFICERS
PACIFIC

- Presiding Clerk: Ellie Huffman (916) 626-1524
PO Box 136
Rescue, CA 95672
- Assistant Clerk: Jane Mills (707) 539-6517
7899 St Helena Rd
Santa Rosa, CA 95404
- Treasurer: Phyllis Jones (916) 223-5405
PO Box 493599
Redding, CA 96049-3599

NORTH PACIFIC

- Presiding Clerk: Margery Abbott (503) 284-1799
1830 NE Klickitat
Portland, OR 97212
- Steering Committee Clerk:
Paula Butzi (206) 869-2810
14349 189th Way NE
Woodinville, WA 98072
- Treasurer: Charlie Kimball (503) 997-4237
04862 Oceana Dr
Florence, OR 97439

INTERMOUNTAIN

- Presiding Clerk: Martin Cobin (303) 442-5047
1720 Linden Ave, Boulder, CO 80304
- Continuing Committee Clerk:
Randy Herrick-Stare (303) 777-2105
501 E First Ave, Denver, CO 80203
- Treasurer: Jim Hoffman (303) 989-6454
9300 W Tennessee Ave
Lakewood, CO 80226

Friends Bulletin

The official publication of Pacific, North Pacific, and Intermountain
Yearly Meetings of the Religious Society of Friends

1620 NW Menlo Drive, Corvallis, OR 97330-2055

Editor, Nancy Yarnall
(503) 757-0981

Book Review Editor

Molly Bishop, PO Box 192, Duncans Mills, CA 95430
(707) 865-2469

IMYM Corresponding Editors

Mary Lou Coppock, 1127 E Belmont, Phoenix, AZ 85020

Jim Ray, 2520 S Ivanhoe Pl, Denver, CO 80222

Alice H. Stokes, 1722 Saddle Hill Dr, Logan, UT 84321

Phyllis Hoge, 213 Dartmouth Dr SE, Albuquerque, NM 87106

NPYM Corresponding Editors

Madeleine Cadbury Brown, 1412 Farrell Ln, Richland, WA 99352

Jim Johnson, 715 Lexington Ave, Butte, MT 59701

Sheila Smith, 925 NW Merrie Dr, Corvallis, OR 97330

PYM Corresponding Editors

Betsy Kahn, 4636 Morro Dr, Woodland Hills, CA 91364

Patricia Silva, 16557 S Highland Ave, Selma, CA 93662

Friends Bulletin Committee

Clerk: Grace Buzaljko, 612 Albemarle, El Cerrito, CA 94530
(510) 527-8558

Molly Bishop, PO Box 192, Duncans Mills, CA 95430

Charlie Kimball, 04862 Oceana Dr, Florence, OR 97439

Gerry Maynard, 2941 Northwood Dr, Alameda, CA 94501

Alan Strain, 260 High St, Apt 1, Santa Cruz, CA 95060

Lowell Tozer, 14842 Penasquitos Ct, San Diego, CA 92129

Rob Roy Woodman, 2532 Westernessee Rd, Davis, CA 95616

Send all correspondence to the Corvallis address. Deadline for copy is the first of the month preceding the month of issue. We gladly accept copy on 3 1/2" PC or MAC floppy disks in any well-known word-processor format.

Printed by Corvallis Web Press, Corvallis, OR

Many Thanks to Phyllis Hoge for her years of service as New Mexico Regional Meeting Correspondent.

- **FRIENDS BULLETIN (USPS 859-220)** is published monthly except February and August by Pacific Yearly Meeting of the Religious Society of Friends at 1620 NW Menlo Drive, Corvallis, Oregon 97330-2055. Telephone (503) 757-0981. Second-class postage paid at Corvallis, Oregon.
- **SUBSCRIPTION RATES:** \$20.00 per year for individuals, \$16.00 per year for group subscriptions through Meetings. \$14.00 per year for a student/low income subscription. First class postage \$5.20 additional. Foreign postage varies. Individual copies \$ 2.00 each.
- **POSTMASTER:** Send address changes to **FRIENDS BULLETIN**, 1620 NW Menlo Drive, Corvallis, OR 97330-2055.

TABLE OF CONTENTS

The Tortured and the Torturers by Gene Knudsen-Hoffman	116
Peacemaking in the Middle East and in Our Own Backyard: An Interview with Sis Levin by Anthony Manousos	118
Guatemalan Friends Student Loan Program	119
The Darkening Storm in Russia —Can Quakers Help? by Kay Anderson and David Hartsough	120
Mexico City Friends by Ingeborg H. Jones	121
Interfacing: Where we Meet: Conference on Religion and Psychology, CPQM, by Patricia Silva	122
IMYM, Friends, and the Boycott by Randy Herrick-Stare	122
IMYM Annual Session Schedule	123
News from the Meetings	
Arizona Half-Yearly by Mary Lou Coppock	124
New Mexico Regional by Phyllis Hoge	124
Southern California Quarter by Betsy Kahn	125
Coming Home from Devil Mountain Review by Sheila Smith	125
Memorial Minutes	126
Advertisements	127
Vital Statistics	127
Announcements	127
North Pacific Yearly Meeting Information	128
Call to North Pacific Yearly Meeting by Marge Abbott	128

*Cover Photo: Worship-Sharing Group.
Tony Umile, Boulder Meeting, took this picture
in 1989 at the first IMYM annual session at
Fort Lewis College, Durango, CO.*

Concerns...*

Although Friends endeavor to serve God through their daily lives, there sometimes comes to an individual a leading to some specific task, felt as an imperative claim of God which cannot be denied even when this is accompanied by personal reluctance. This is what Friends call a concern. ... From early days the Society of Friends has greatly valued those leadings of the Spirit which result in individual and corporate concerns. It has learned, however, that concerns vary in merit, depending on the validity of their inspiration and the care with which they are considered and carried out. The concerns of even well-known Friends have not always been of equal significance. Concerns vary, too, in their pertinence for others, some being meant only for an individual, others having a wider meaning. Friends are urged to be clear about the corporate consideration and support of a concern before proceeding with it publicly. A concerned person should have patience and humility in seeking support for a concern. ■

*North Pacific Yearly Meeting, Faith & Practice, pp. 78-79.

The Tortured and the Torturers

by Gene Knudsen-Hoffman, Santa Barbara Meeting

In 1980 I was walking in London when I saw a huge sign which read: "Meeting for Worship for the Tortured and the Torturers." It was sponsored by London Quakers. I was astonished. As a Quaker pacifist I believed that I should have no enemy and should care for the wounded on all sides of every battle. But put the torturers on the same level as the tortured? I'd never thought about that.

Gene Knudsen-Hoffman
Photo courtesy of Gene Knudsen-Hoffman.



I began to wonder why people tortured others. I reasoned that if I could know the answer, it might open new possibilities for peacekeeping and reconciliation.

In the same year, I worked on both sides of the Israel-Palestine Green Line, moving back and forth, interviewing both Israeli and Palestinian peace people. Though there were no stone-throwing children and no intifada, the suffering of the Palestinians under Israeli occupation was horrifying. What was being done to them seemed madness. I began to wonder whether the brutal treatment of the Palestinians by the Israeli government, the Israeli military, and even many of the Israeli people themselves had anything to do with Jewish suffering during and after the Jewish Holocaust in Europe.

I began reading everything I could find on the subject. As the years went on, I also learned about post-traumatic stress disorder (PTSD) — a tragic condition which can affect soldiers even years after they emerge seemingly unscathed from battle. Triggered by terror from a catastrophic event "outside the range of normal human experience," PTSD can produce a variety of symptoms. These may include depression, isolation, withdrawal, convulsions of rage, emotional numbing, alienation, intrusive thoughts, horrifying flashbacks, and a form of hyper vigilance akin to paranoia.

Many veterans have used alcohol or drugs to blot out terrifying memories. Many revert to violence when they feel threatened. By now, there may have been more suicides among Vietnam veterans than there were soldiers killed in that long and tragic war.

In the hope of understanding the Israeli-Palestinian conflict more deeply and of being able to feel compassion instead of anger and despair, I joined an American Friends Service Committee trip to the Middle East in January 1992. On that trip I learned that there is a new consciousness of the long-term effects of the concentration camp experience on Jewish survivors, for whom there were no healing processes available at the time they were released. Some people are beginning to call it post-traumatic stress disorder. Like combat veterans, Holocaust survivors experience both fear of surfacing memories and fear "that it will happen again." Many Israelis appear to be affected by a siege mentality which is understandable. Throughout our trip there was no way to forget that we were in a "war zone."

The suffering of Palestinians is deep and wide. They see the land they call their homeland shrinking and their children dying from malnutrition, disease, and bullets. Many Palestinians are homeless, jobless, or both. Palestinian schools are often closed; there are imprisonments, beatings, killings, and daily disappearances. Like soldiers or the concentration camp survivors of World War II, Palestinians live lives of rage and terror.

Dr. Jan Bastiaans, a Dutch psychiatrist, is an authority on the Holocaust syndrome and has treated many survivors. In 1973 he wrote, "In recent years the Ka-tzet (concentration camp) syndrome has suddenly received general recognition... This concept is concerned with ... pathological processes that occurred after the war in former concentration camp prisoners ... The Ka-tzet syndrome is the expression of a permanent, chronic obstruction of sound human relationships. The victims are not free from the concentration camp ... Behind their adaptation facade continues to live the child or adult of [that time] in all fear, in all misery, in all powerlessness."

Dr. Haim Dasberg, an associate professor of psychiatry at the Hebrew University and medical director of the Ezrat Nashim Jerusalem Mental Health Center, has written extensively on post-traumatic stress disorder and the Israeli army. As a therapist for the Israeli military he encourages battle-shocked soldiers to return to the front because he believes there is no cure for post-traumatic stress disorder except the return to community and belonging. "If you leave your comrades in war, you are exiled and cannot function again," he writes.

Dr. Dasberg and three colleagues have written thoughtfully on the psychological disintegration that can follow severe trauma, explaining: "The trauma forces the opening of boundaries (in the sufferer). This forced, open state and the inability to terminate it is accompanied by intense emotions, immense fears. The usual supports ... have been drastically de-structured. The final realization is that the rules which

define reality are not operational anymore and the individual loses the capacity to function and collapses."

An American-born Israeli, Rabbi Jeremy Milgrom, heads Israel's Clergy for Peace. A tall, slender, compassionate young man, he explains: "The Holocaust has left us Jews so scarred we believe powerlessness is a sin. We feel the whole world is hostile to us. This is sick behavior. Our political agenda is irrational because of the Holocaust. Our Jewish state has been implemented at the expense of the Palestinians (partly) because spiritual Zionism changed to statehood after the Nazi persecution. Our agenda is corrupt because we're not permitting the Palestinians to reunify. We Jews feel guilty toward the Palestinians and we're unwilling to have a dialogue with them because it will be so unpleasant."

An Israeli psychiatrist who wished to remain anonymous warned me that "It is very dangerous to suggest that our people in government still suffer from the Holocaust. They are our government, our leaders — they cannot be crazy."

Pressed as to whether these leaders suffer from post-traumatic stress disorder, he responded, "Holocaust survivors do not suffer from post-traumatic stress disorder. But they have similar symptoms."

Chaim Shur, the editor-in-chief of Israel's liberal *New Outlook* magazine, explained, "The Holocaust is the worst trauma in Jewish history. The whole world was killing us. No one did anything to prevent it. The Holocaust syndrome invades a large part of our life. Five hundred thousand people in Israel are Holocaust survivors and now there is a second generation..."

The editor demurred, however, when asked, "Do survivors suffer from post-traumatic stress disorder?" He said, "Post-traumatic stress disorder is not a scientific diagnosis. I have a daughter-in-law who comes from Holocaust survivors. I don't accept it."

Dr. Eliezer Witzum, senior psychotherapist at the Ezrat Nashim Hospital and the author of *The History of PTSD and the Israeli Army*, said post-traumatic stress disorder was denied in every Israeli war, including the 1973 war, and all post-traumatic stress disorder was edited out of psychological papers.

"Post-traumatic stress disorder sufferers were treated as cowards," he explained. "Officers and mental health workers were told that if they recognized this phenomenon, they should not encourage it. . . But in 1973, thirty per cent of the casualties were post-traumatic stress disorder sufferers and the military began to admit this was a problem. However, in 1982 they withdrew their admission and cut the budget for psychiatrists."

Dr. Witzum said that although Israelis generally felt "the Holocaust was a Pandora's box and it was better not to talk about it," he believes there is a direct connection between the Holocaust and much of the subsequent tragic Israeli political behavior regarding the Palestinians. He speaks of Israel's loss of her spiritual connection and believes it must be regained before healing and peace can take place.

Today some of the most cogent voices about post-traumatic stress disorder and the Holocaust are coming from the United States. In Rabbi Yonassan Gershom's article, "Breaking the Cycle of Abuse," in the February 1992 issue of the *Washington Report on Middle East Affairs*, he writes, "On a conscious level the Israelis are not purposely punishing the Palestinians for the Holocaust... But it is also true that people who have been abused will, when they come to power, abuse others because they do not have healthy models for exercising power. Abuse is passed down from generation to generation. . . unless there is some kind of therapy to teach new ways of coping with frustration and anger."

In an article entitled "Terrible Knowledge" in the November-December *Networker*, Jeffrey Jay extends post-traumatic stress disorder not only to Holocaust and war survivors, but also to survivors of severe child abuse and uncontrollable rage and violence in some families.

He writes, "Some great individuals like Martin Luther King, Jr., Elie Weisel, and Thich Nhat Hanh lived through brutalization and drew from it visionary insights that have moved whole populations to greater compassion for human suffering. These exemplars... suggest the possibility of return from exile for victims of trauma. . . Their terrible knowledge is a message few can afford to refuse."

Thomas Greening, editor of the *Journal of Humanistic Psychology*, writes, "The moral, philosophical, and religious context in which [a trauma's] meaning is interpreted by the sufferer is very important. Viktor Frankel wrote of his concentration camp experience in 1963, 'Human values are sometimes sustained and recreated in dehumanizing conditions.'"

"...when all parties come to see peacemaking as a healing process."

Challenged by that sign in London in 1980, I have since learned of the link between the Holocaust and Israel's brutalization of the Palestinians. I believe with Longfellow that "If we could read the secret history of our enemies, we would find in each person's life sorrow and suffering enough to disarm all hostility."

All efforts to find a solution to the Israeli-Palestinian dispute, I have concluded, will be more fruitful when all parties come to see peacemaking as a healing process. It is as necessary to traumatized peoples and nations as it is to individuals subjected to fear, rage, or pain outside the range of normal human experience. ■

This article was published in *The Washington Report on Middle East Affairs*, July 1992, pp. 39-40. It was also published, in a slightly different form, in *Harmony, Voices for a Just Future*, January 1993, pp. 7-11.

Gene Knudsen-Hoffman holds an M.A. in pastoral counseling. She worked with the Fellowship of Reconciliation, beginning with an FOR delegation to Libya. She created FOR's US-USSR Reconciliation Program.

Her books include *Ways Out*, *All Possible Surprises*; *Pax Christi's Just World Book*; and *Pieces of the Mid-east Puzzle*.

Peacemaking in the Middle East and in Our Own Backyard: An Interview with Sis Levin, Middle East Peace Activist

by Anthony Manousos, Claremont Meeting

"There will never be peace in the Middle East, or here in Los Angeles, until we learn more about non-violent conflict resolution," says Lucille (Sis) Levin, Middle East Peace Education Program Secretary for the American Friends Service Committee in Southern California.

Sis Levin and her husband Jerry learned about peacemaking the hard way, on the war-torn streets of Lebanon. In 1983 Jerry Levin was assigned as CNN Middle East bureau chief, stationed in Beirut, Lebanon. Not long afterwards he was kidnapped.

When Jerry Levin was held hostage, his wife was told by government officials to sit tight, that everything possible was being done to secure the release of Jerry and the others who later came to be known as the "forgotten hostages." Sis Levin finally realized the government was not being honest. She decided to go public and "speak truth to power." "It was a hard decision," recalls Levin, "and it only came after much agonizing and much prayer."

A self-confessed atheist and "Yankee Jew," Jerry Levin also underwent a dramatic transformation. Chained to a radiator for nine months in complete isolation, he began to read the Gospels for the first time. Taking seriously Christ's message to "forgive your enemies," he began praying for his captors around Christmas-time. On Valentine's Day, 1984, he was released.

The Levin's story became the basis for the book, *Beirut Diary*, and a film, *Held Hostage*, with Marlo Thomas.

A scholar as well as an activist, Sis Levin went on to earn her doctorate in peace education at Columbia University. Jerry Levin is now news and information officer for World Vision's relief and development agency.

For the past decade the Levins have dedicated themselves to speaking and teaching about how to resolve conflicts in the Middle East. They have spoken to groups nation-wide and held numerous workshops for teachers, parents, and young people, and for religious and lay people of all kinds. Their work has been acclaimed by Jews, Muslims, and Christians concerned about peace.

A trim and attractive woman with a disarming Southern accent, Levin doesn't look like a woman with six children and eight grandchildren. Nor does she look like a radical. Because of her conservative background and appearance, she is often asked to speak to groups that are surprised and often shocked by her unexpectedly liberal views.

At the beginning of her interview Levin said, "I don't have to tell you Quakers about peacemaking." None-the-less, she has much to say that Friends will find fresh and inspiring.

How did you react when your husband was kidnapped?

When Jerry was kidnapped I did not speak out for nine months because all the families of the "forgotten hostages" were pressured by the government to be quiet. But finally I

could no longer tolerate the lies being told, insisting that we were not at fault in any way as a country. I saw the battleship New Jersey fire into Lebanon killing innocent Arab citizens. And I knew that the conflict was kicked into its most violent stage when Israel invaded Lebanon, and the United Nations attempted to censure Israel. Even though many Israelis protested and marched because they considered Lebanon their



Sis Levin

equivalent of Viet Nam and because they thought it was a mistake to drive all the way to Beirut, killing and destroying property, the United States vetoed any censure of Israel. This was a causative factor in the violence that finally turned against America. . . .

I knew that

Americans did not know the whole situation. We were all involved, and Jesse Jackson was correct when he said, "We are all held hostage." In a real sense we were.

Quakers entered the picture after I went public and found the courage to go on American television to try to explain the situation in a broad context. I was introduced to Dr. Landrum Bolling who said, "Whether you know it or not, you are doing the right thing and I can help you." Dr. Bolling was the former president of Earlham College who became interested in the Middle East and helped the American Friends Service Committee (AFSC) produce *A Compassionate Peace: The Future for Israel, Palestine, and the Middle East*. With his help I was able to get my husband released. I wanted to call my book, "The Quaker Way," but the publisher said the title wouldn't sell!

What are the prospects for peace in the Middle East now?

I think this is an excruciatingly sensitive time because of the 400 Palestinian deportees. Actually, they shouldn't be called deportees because only *foreigners* are deported. These people were born in Israel and were *expulsed* from their own country. This very serious matter could jeopardize the peace process.

Dr. Manuel Hassassian from Bethlehem University, a distinguished Arab scholar, points out that time is running out for a solution to the Israeli-Palestinian problem. According to Hassassian, the last thing the Arab ruling elite wants is another democratic state in the Arab world. In order for there to be any chance for peace in this region Israel has to see that her best security is a democratic state of Palestine alongside Israel...

I see the Israeli-Palestinian issue as a model of peace education because I am convinced that once people really

understand the concept, they will support this kind of conflict resolution. It can be a great success story.

Ishmael and Isaac (Muslims and Jews) both have to come out of this conflict honorably and they deserve to do so; they have their dignity to preserve and their contributions to make. And when they do, when that dysfunctional family is healed, it will be the wonder of the world. When they form their trade partnerships and their scientific collaborations, we will not have seen anything to surpass it....

What does the Middle East conflict have to do with us here in the United States?

Although everything is not interchangeable — you have to study and understand specific issues in Northern Ireland, Central America, and elsewhere — conflict is conflict.

Take a look at Los Angeles, which was in flames recently. Jesse Jackson looked at the devastation and asked, "Is this Beirut or is it Los Angeles?" You may recall that when the Bloods and the Crips (two rival Los Angeles gangs) got together after the riot to sign a truce, they used Israel and Egypt as a model for their "peace treaty."

One of the important lessons we must all learn is that oppression leads to violence. That's a certainty. So we have to examine root causes and be truth ful and be willing to see our own place in a conflict situation, no matter how uncomfortable it makes us feel. If we don't work on our own problems, if we practice denial, then we become stuck.

What is the history of the Committee?

There has been active AFSC interest in the Middle East in Southern California for over twenty years. The Middle East Committee was revived in 1985 when the Whittier Institute sponsored a conference on the Middle East. When "Desert Shield" began, the Committee started vigils in Pasadena that became a regular event every two weeks for the duration of the war. Episcopalians, Unitarians, Muslims, Jews, and, of course, Quakers joined in. The AFSC's work was important.

What has the Committee done since you were hired?

In October 1991 the Committee's main project was to work on educational materials for a conference sponsored by the Los Angeles County Board of Education. The board wanted to provide information for teachers to help dispel negative stereotypes about Muslims and to counteract the "Arab bashing" that was happening. Vicki Tamoush, a Lebanese-American Christian, and others, were instrumental in putting together these materials, and I represented the Committee at the conference. It was immensely successful, though there was some pressure from conservative Jewish groups to suppress certain Quaker materials, such as Gene Hoffman's book, *Pieces of the Mid-east Puzzle*. However, we expect to break through this tension and produce other conferences that teach the whole culture of the Middle East.

Last year we had a very successful fundraising dinner attended by over 300 people of all religious persuasions. Dr. Landrum Bolling gave the keynote address. Other

speakers included Carol Polakoff, the Jewish film maker who produced *Held Hostage*.

We regularly bring Jewish and Moslem speakers to the Los Angeles area. They include Dr. Hatim Kananah (The Galilee Society), Professor Marc Ellis (American Jewish scholar), Avi Armoni (New Israel fund), Gideon Spiro (expert on Israel's nuclear arsenal), Michael Schwartz (Israeli journalist), Stephen Langfur (member of Yesh Gvul, author of *Confessions from a Jericho Jail*), and Deena Hurwitz (author of *Walking the Red Line: Israelis in Search of Justice for Palestine*).

Our Committee publishes a newsletter, "The Olive Branch," which lists all the Middle East-related events in the Los Angeles area. We also do networking and coalition-building in the peace and religious communities.

What is the Committee's main difficulty?

We are funded on a contingency basis. This means we are not part of AFSC's regular funding structure, so we have to do our own fundraising as well as programming. That is an immense burden and we need all the help we can get.

For more information: Sis Levin, American Friends Service Committee, Pacific Southwest Regional Office, 980 N Fair Oaks Ave, Pasadena, CA 91103. (818) 791-1978. ■

Anthony Manousos, a part-time instructor at San Bernardino Valley College, travelled to Israel for the first time in 1992. He does volunteer work for the American Friends Service Committee and other groups interested in promoting peace.

The picture of Sis Levin used with this article was taken from the cover for her book, *Beirut Diary (Intervarsity, 1989)*.

Guatemalan Friends Student Loan Program

This program started with just one student in 1973 under the Guatemalan Friends Worship Group. The 1993 budget of nearly \$50,000 provides for about 110 students.

In twenty years more than 300 students have received help and are now doctors, nurses, social workers, carpenters, auto mechanics, lawyers, agronomists, and teachers. An increasing number of graduates are repaying their loans as they become established in their careers. There are now more female students, many in home economics and nursing, with a high potential for employment.

To contribute to the program without tax credit, send a check (U.S. dollars) to Helen Perkins, 887 Sonoma Ave, #10, Santa Rosa, CA 95404. For tax credit, send to Treasurer, Redwood Forest Friends Meeting, Box 1831, Santa Rosa, CA 95402. Other meetings accepting donations are Orange Grove in Pasadena (CA), Santa Barbara (CA), Miami (FL), and Swarthmore (PA). No money should be sent to Guatemala.

The most rewarding part of this program is to relate to a particular student. If interested, write to Tom and Trudie Hunt, Apatado Postal 118, Puerta Parada, 01973, Guatemala, Central America. ■

The Darkening Storm in Russia —Can Quakers Help?

by Kay Anderson and David Hartsough,
San Francisco Meeting

Can Quakers make a difference in the tremendous challenges facing Russia and other former USSR states? There may be a narrow window of opportunity before the forces against democracy gain sufficient power to threaten its survival. Friends may be able to make a unique contribution at this time.

Last fall two of us went to Russia with the support of Quakers to survey the situation and recommend a course of action. Kay has been to the former Soviet Union nine times since 1987, leading groups and working in citizen diplomacy. David has been there six times, three in the early 1960's and three in the past eighteen months, providing training in nonviolent movement building and grass roots democracy. We are deeply troubled by what we have learned.

Everywhere we looked we saw darkening clouds of bad news as the Soviet social and economic system collapses: Salaries are not keeping pace with the terrible inflation; unemployment threatens to engulf everyone as the government becomes poorer; corruption of government officials, organized crime, shocking increases in street crime, inadequate health care and transportation, and horrible environmental conditions are everywhere. Fear and insecurity have become a way of life for people who, although certainly oppressed during the Breshnev years, were often more comfortable. Now there is a sense of impending catastrophe.

Under Russian style free market capitalism everyone seems to be a trader. Thousands of people sell things on the streets, but production and manufacturing are dramatically falling. Organized crime controls prices on key goods and prevents true market competition which would provide incentives for greater production and lower prices.

There is confusion between the ideas of democracy and capitalism in Russia and apparently among some Western advisors to them. The emphasis is primarily on the development of the market economy, as though assisting in the development of capitalism will strengthen Russian democracy. In fact, the infant democracy born at Yeltsin's election in 1991 is in very serious danger.

A democratic, self-determining, pluralistic society requires an engaged and effective electorate organized into local, voluntary groups. Perhaps there is a way to assist the Russians before the people give up on democracy and seek an authoritarian fascist or communist leader to restore order.

We met with extraordinary people who are trying to do good work in the middle of the chaos: human rights groups sending peace-making teams to the ethnic hot spots, women's groups throughout Russia organizing themselves into networks, and mothers' groups seeking to keep their children healthy in post-Chernobyl Ukraine. But these groups are minuscule compared to the needs.

Many people continue to feel justifiable pride for the nonviolent defeat of the attempted coup in August 1991. Russians have freedoms of assembly, speech, the press, and the media that are unprecedented.

Most people we met don't want to go back to Communism but they don't know how to go forward. Previously the authority to organize rested solely with the Communist party. The 92% of the people who were not Communists were punished for attempts to organize themselves. With the Party outlawed and the government weakened, the people, lacking organizing skills, are now at a loss.

Russians have idealized American freedoms and are asking us to show them how our democracy works and how social justice goals are pursued. We became convinced that the best hope for a democratic future for Russia is for the people to organize themselves to solve some of their community problems, to advocate for themselves against the powerful special interests, and to hold their elected officials accountable.

We have two recommendations for Quakers:

A Friends Center in Moscow would enable Quakers to contribute to the development of grass roots voluntary organizations. The Center could be a meeting place for individuals and community groups to network, a neutral space where opposing parties in ethnic conflicts could meet. It could provide workshops on community organizing and the unique ways of Quakers.

Pacific Yearly Meeting East-West Relations Committee is willing to provide energy and leadership to help start the Center, but it will need strong support and cooperation from Quakers world-wide. About \$60,000 is needed for the first year, and then on-going support will be required.

Secondly, the American government should support the development of grass roots organizations in Russia. Through American grass roots organizations or the Peace Corps, 10,000 volunteers sharing community organizing and conflict resolution skills, networking, coalition building, and helping resolve conflicts could produce significant support to community-based groups and strengthen Russian democracy. The cost of thousands of volunteers is insignificant compared to the hundreds of billions spent on military responses to the Soviet "threat." Help advocate for this idea with your congress people and the Clinton administration.

Friends Center-Moscow requires a major commitment by Quakers. Friends are called to work together to help in a potential world crisis. At this crucial time in Russian history, Quakers need to stand with and support the people in pursuing social justice and building democratic institutions.

Financial support for Friend's Center-Moscow is greatly needed and appreciated. Donations can be made to the Pacific Yearly Meeting East-West Relations Committee, % Julie Harlow, 1163 Auburn Dr, Davis, CA 95616.

Kay Anderson, 2025 Broderick St #6, San Francisco, CA 94115. 415-776-8659. ■

Mexico City Friends and Some of Their Concerns by Ingeborg H. Jones, Mexico City Meeting

Consensus

Earlier this year a weekend retreat was held at the country home of one of our members, and most of the time was dedicated to discussing the subject, "Consensus." As not all members of the Meeting were present, only some vocal expressions could be registered. An article in *Friends Journal*, October 1992, on "Consensus and Quaker Education" by Aaron Barlow was the cause for the discussion.

Consensus is practiced and is easier to carry out in homogeneous groups. Unanimity seldom exists, as each individual has special interests. Conciliatory convergence is essential in the infinite paradoxes that constitute our existence. When a decision is reached by the numerical majority, although reasonable and not numerical, there exists the risk of imposition which is discriminatory to the minority. An open mind to the opinions of others is of great importance. In a Meeting for Business all parties seek clearness (consensus), hoping to find "truth and the right course of action." Friends seek clearness in the Light.

The minority frequently observes with greater clarity aspects not perceptible to the majority. Minority groups must also keep an open mind so that their position does not paralyze decision-making.

It was also realized that inequality exists in a group because some Friends have a greater knowledge of certain situations under discussion and therefore carry more weight.

Members had different opinions, however, as to how to promote consensus in groups other than fraternal, spiritual, and religious circles, such as, business, parliamentary, civic, political, and educational groups. On this point members voiced their real concerns and there was no unity in thinking.

One member stated that he saw "consensus" as a true and pacifistic solution to confrontation and conflict. If we practice consensus we will be able to learn and excel until we may obtain a world with greater humanity, less differences, and greater mutual respect.

The question also arose whether attenders should participate in decisions at a business meeting. The feeling was that the opinions of these persons could be considered, if the meeting so wishes, but the group consensus must not be governed by attenders' opinions.

Cuba

A member of the meeting had a real concern about Cuba, where the economic situation has deteriorated due in large measure to the economic embargo of the United States. In November 1992 she made a trip to the island where she had some contacts given her by Cuban refugees. She wanted to find out the truth about Cuba. This member of Mexico City Friends Meeting has helped for several years with the Refu-

gee Program of the Casa de Los Amigos. She wrote an interesting report about conditions there. This report preceded the one by Val Liveoak published in the February 1993 *Friends Journal*. The need for religious books is great as none are available. Our member has taken some Quaker publications to the pastor in Banos.

This concern of the economic embargo against Cuba to make Castro renounce his post was taken up at another retreat recently by some of the members of the Mexico City Friends Meeting. It was felt that a letter by the Meeting to President Clinton and the Secretary of State should be sent stating the position that one country should not interfere in the internal affairs of another country to change the kind of government it has and to cause at the same time terrible conditions for the population. The letter would support organizations which have the well-being of Cubans at heart.

A Concerned Friend

One of the members of the Mexico City Friends Meeting is a very concerned Friend who has many interests in the field of non-violence and pacifism. He has distributed to members 17 pages on his concerns and suggestions for projects. He is a member of the organization, Service, Peace, and Justice, (SERPAJ) with offices at the Casa de Los Amigos. He also belongs to an ecumenical group where he represents Friends. He has a concern for an educational project, "Human Renovation and Recovery," in the Chontal area of Tabasco, comprising some 27,000 people in 25 villages. He asks for volunteers (teams of three to six people) who would dedicate two years to such a project. He, himself, has offered to be one of the volunteers together with two other people.

This Friend also attended, with members of the SERPAJ organization, a Meeting of Meditation in the Atrio of the Basilica of Guadalupe, one of the principal religious centers in Mexico. For himself this meant a semi-retreat and semi-fasting. He remembered that a friend once told him the "Good News is that we can find God everywhere — even in the churches." He was searching for mercifulness and compassion necessary to love our sick world, oppressors as well as the oppressed, exploiters and exploited — a world that must return to practicing the fundamentals of the original, spiritual Gospel. He wrote this message to the Meeting at the Basilica in October 1992.

Regarding the meaning of a profound Meeting for Worship he stated in his document on his "Fundamental Concerns" that each of the participants needs a wide, profound, and inspired preparation which makes the participation in the Meeting more programmed than a programmed service where the preparation is left to the pastor or an officiating leader.

"Our spirit is enriched or debilitated by the activities which we carry on in our daily lives, and they in turn must be illuminated by the Spirit." ■



Interfacing: Where We Meet

Conference on Religion and Psychology, CPQM by Patricia Silva, Fresno Meeting

Ten days of rain had drenched the State of California before travelers began arriving from all regions to attend the retreat at Ben Lomond Quaker Center Friday evening, February 19, 1993. And, as I sat snugly before the crackling potbelly stove watching rain-drenched people arrive, undaunted by the unusual weather, I became aware that this was to be a special experience.

The agenda included three talks, the first of which was presented by Jane Mills, who addressed the "Interfaces of the Religious Life and the Spiritual Life." This deeply personal sharing of experiences of unmistakably spiritual dimensions, ultimately given structure by Jane's religious life within Quakerism, gave us much to absorb and discuss within the larger meeting which followed and later in our smaller "home groups" forming the bases for ongoing experiences.

Questions about the evolutionary qualities of our own spiritual growth and the effect our religious beliefs, Quaker and other, have had in helping and/or hindering us in our spiritual paths became a matter for discussion and greater clarity as we talked about Jane's observation that "one informs the other." We also shared concerns about the "risky" aspects of expressing our feelings as we describe specifics to others regarding our personal spirituality. Because of the difficulties inherent in verbalizing feelings that often defy verbalization we are reluctant to speak for fear of being misunderstood. So we do not talk in terms of spirituality except in places we feel safe to do so, which may, or may not be in our Monthly Meetings.

Paul Niebanck deftly drew verbal pictures as he spoke about "The Interface of Self and Other." He described the decision to surrender to having one's self be defined by others, and Other. He took us into imagery and symbolism as he gave examples of people defining others and themselves within the context of their own lives and experiences. He spoke of Self as a mutual creation. He talked about choices he has made and experiences he has had within the realm of Self and Other.

Jane Peers offered some of the fruits of her gift for teaching in her presentation, "The Interface of Religion and Psychology." She said, "The joy of Quakerism is in seeking and sharing Truth; that has given us the vitality we have. We are not afraid of Truth. Truth comes in many ways." She spoke about religion and the Divine, psychology and concepts of self, touching on the "unity of reconciliation of opposites through awareness." She said, "Quakers are not afraid for people to be different, for them to grow and to be. We have confidence in the Oneness."

Meeting for Worship followed. Out of the silence came words of inspiration and hope, messages to learn by and capture for use. And, as I hurtled down the road from the Casa, eyes stinging with tears, I felt overwhelmed by my

(Continued on page 126)

IMYM, Friends, and the Boycott

by Randy Herrick-Stare, Mountain View Meeting

Some Friends will not be attending Intermountain Yearly Meeting (IMYM) because of the adoption by Colorado voters of Amendment 2, sanctioning discrimination against gays and lesbians. Presumably they will be boycotting Colorado by joining together in a refusal to relate to Colorado with the goal of coercing its voters. This refusal is contrary to fundamental Quaker values.

The boycott to protest the sanctioning of discrimination is based on the idea that a person's values are determined by the state of his or her bank account, that the exercise of economic power will diminish fear and enhance a sense of community. Economic hard times do not foster respect for those causing the hard times. Respect arises from mutually friendly contact. Quakers are inclined to such contact because of the fundamental belief that there is that of the Deity in each. The boycott not only avoids the contact necessary to the building of respect, it does so in a spirit of coercion, the exercise of power.

Implicit in Quaker principles are the ideas that the leading of the spirit is more valued than statements of law; that the leading of the spirit is publicly manifested in culture, not in government; that the Light is to be found in experience, not in language. Out of these ideas has grown a long tradition of civil disobedience in the face of law contrary to the leadings of the Spirit.

The Colorado boycott does not come from this tradition. It is premised upon the belief that proper values can be imposed by statements of law from the government to the culture. Principles of law are only secure if they articulate the basic, even unconscious, values of the citizens — if they arise from the culture. To provide lasting security for the legal rights of gays and lesbians, we must speak to themes of non-discrimination in the Colorado population, the Light within Colorado citizens. If Colorado culture gives voice to these themes, the law will follow. It is in the public embrace of all people, in the public refusal to discriminate in our affairs, that Friends will most effectively change the attitudes of the Colorado majority.

I have no doubt that Friends refusing to come to IMYM do not have as their purpose the coercion of IMYM. Regardless of whether or not coercion is the purpose, the effect on IMYM is the same; it is denied their presence. Presumably this loss to the IMYM community is justified by the expectation of an effect on Colorado voters, a political effect. But what leading supports this tradeoff? The absence from yearly meeting of Friends with strong leadings seems to be a rejection of the most fundamental of Quaker principles. At the very heart of Quakerism is the conviction that together, and only together, *we know*. How can we know if we are not together? How can knowledge gained through meeting result in the decision not to meet? Where is the sense in this "sense of the meeting?" Why would a Friend adopt as a strategy for ministry the denial to other Friends of the communion out of which the leading arose?

In summary, a loving presence is not only more powerful than a hostile absence, it is more consistent with Quaker values. ■

Walk Cheerfully
Intermountain Yearly Meeting of the Religious Society of Friends
Annual Session, June 9 — 13, 1993*

Wednesday	Thursday	Friday	Saturday	Sunday
Early Worship 7:00 - 7:30 a.m.				
Breakfast 7:30 - 8:15 a.m.				
	Worship- Sharing 8:30 - 9:45 a.m.			
10:00 a.m. Finance Committee	10:15a.m.- 12noon Meeting for Worship for Business	10:00 a.m. - 12 noon Threshing Session Utah Minute on Same Sex Marriage	10:00 - 10:45 a.m. Continuing Committee	10:00 -11:00 a.m. Meeting for Business
			10:45 a.m.-12noon Meeting for Business	11:00 a.m.- 12 noon Meeting for Worship
Lunch 12:30 p.m. - 1:15 p.m.				
	1:30 - 2:45 p.m. Concern Groups	1:15 - 2:30p.m. Concern Groups	1:15 - 2:45p.m. Interest Groups	
2 - 3:45 p.m. Continuing Committee	3 - 4:30 p.m. Keynote Speaker Eric Johnson	2:45 - 4:30 p.m. Meeting for Business	3 - 4:30 p.m. Interest Groups	
4 - 5:00 p.m. Orientation for Worship-Sharing Leaders	4:45 - 5:30 p.m. Intergenerational Worship-Sharing, led by SYF			
Dinner 5:30 - 6:15 p.m.				
7:30 - 8:30 p.m. Meeting for Worship for Business Welcome	7:15 - 8:00 p.m. Business Meeting for Reports	7:15 - 8:00 p.m. Intergenerational Service (Planting a Flower Bed)	7:15- 9:00 p.m. Creativity Night	
8:30 - 9:00 p.m. Worship	8:00 - 9:00 p.m. Folk Dancing	Camp-Fire Sing		

*This is the adult or "Older Friends" schedule. The IMYM Registration brochure also includes schedules for Senior Young Friends, Junior Young Friends, and Junior Yearly Meeting.
 For registration information: contact Barbara A Stephens, Registrar, 8467 Chase Dr, Arvada, CO 80003. (303) 423-5194.
 Registration deadline: May 15, 1993. ■

NEWS FROM THE MEETINGS

Arizona Half-Yearly Meeting

by Mary Lou Coppock, Tempe Meeting

Phoenix Meeting hosted 75 Friends, March 27-28, 1993, for Arizona Half-Yearly Meeting. Worship-Sharing groups dealt with "Arizona Friends: Strengthening the Ties that Bind." Discussion groups were titled "Simplicity," "Faith and Practice for Intermountain Yearly Meeting," and an intergenerational group, "How do you tell people what a Quaker is?" Ted Bordwell led over twenty young Friends and several adults in considering how Quakers behave under stress at school, at work, at play. Young Friends volunteered experiences and problems showing their awareness of Quaker testimonies. One tall, strong eighth-grader said that he would rather be called a wimp than fight, and those who formerly beat him up quit bothering him when he refused to fight.

Twenty-two young Friends, sixth-graders and older, plus four adults, slept in sleeping bags on the concrete floor of a lecture hall at the Phoenix Zoo. They took a night hike observing nocturnal animals, especially bats, and an early morning walk to watch the animals begin the day; then, they themselves, breakfasted at the zoo. The children look forward to Half-Yearly and Yearly Meetings to keep alive their friendships with other Quaker children.

Flagstaff Meeting will hold a Twenty-fifth Anniversary Reunion, July 10-11, 1993, at the Meeting House and at the Minor-Karlstrom home. All Friends who have had a relationship with Flagstaff Meeting are invited. Phone Kay Bordwell (602-779-3517) for information and hospitality.

Two worship groups belong to Arizona Half-Yearly Meeting.

Sun City Worship Group, under the care of Tempe Meeting, meets in the Menke Funeral Home Sundays with a weekly attendance of six to ten people. Two Sun City Worship Group attenders recently joined the Society of Friends with membership at Tempe Meeting. Sun City Worship Group maintains representation in the Sun City Ministerial Alliance and will join in an observance of Holocaust Day at the Synagogue. Friends wishing to worship with Sun City Friends should call Charlotte Farmer (933-4694) or Ann Timmer (584-9422).

Prescott Worship Group convenes monthly on the second Sunday in various homes. Ten adults (six members of the Society of Friends) and four children comprise the group. Visitors to Prescott wishing to contact Friends should call Nick Mocerri and Margi Tays (778-5971). ■

Friendly Woman

Friendly Woman is being published in Colorado. Upcoming themes are "Survival," (due July 1, 1993) and "Ageing" (due October 1, 1993). For information and submissions, write Editor, *Friendly Woman*, P.O. Box 100838, Denver, CO 80250-0838.

New Mexico Regional Meeting by Phyllis Hoge, Albuquerque Meeting

In this my final report to *Friends Bulletin*, I have a chance at last to write about our entire region since we all met together one spring weekend at Black Range Lodge in Kingston, New Mexico, deep in the Black Range Mountains. We were joined there by representatives from Arizona Half-Yearly Meeting. One happy outcome of their presence was an agreement to hold both of our meetings jointly next April, very probably in the same place. Although far from Taos and Durango, it is fairly central for the rest of us and at least not impossible for Arizona Friends. The time of year is also pleasant — the daytime weather sunny and windy and cool, the stars brilliant where they shine in the deep black night.

Our hosts, Las Cruces Friends, led us in a poster party, each of us telling about the meaning of a poster we'd made to illustrate something significant to our present spiritual life. Saturday afternoon we had time for a nature walk in the old mining area before business meeting. Saturday evening was devoted to music played by anybody, sung by everybody, because it was "too important to leave in the hands of professionals."

Sunday morning some of us walked over the grounds of the Baptist Bible Camp, Shiloh, hoping to find in it suitable quarters for two hundred Friends next year. It looked very possible. We were shown around by a man who told us his absent wife was the pastor. "I'm only the husband," he said. But he knew who Quakers were because "I'm from Pennsylvania." Others of us gathered in small groups for "timer meetings," during which we each talked about what we expect in the five years to come, in the world, in our country, and in our own lives.

We closed with a very moving meeting for worship in which Kenneth Boulding was warmly remembered — his particular tender, inventive, creative, funny, and loving ways.

In a final item of business, the Regional Meeting released Albuquerque Monthly Meeting from the onus of mailing a newsletter to everyone, since just about every meeting has its own. This was a step in the direction of saving trees as well as time, money, and volunteer labor. *Friends Bulletin* in the time to come will be the one remaining means for us to learn about what is happening in all the meetings of our region.

Composing bimonthly (or less frequently) reports for *Friends Bulletin* for four years now has been illuminating and interesting work for me. It has enabled me to keep abreast of Friends from El Paso to Cokedale and all points between. Now I am leaving in August for a year to teach at the Foreign Language Institute in Beijing, where my daughter's in-laws live, so in a sense my own family will not be far away from me. I am looking forward to going to that city, as well as to other parts of China. I know I leave this column in someone's capable, willing hands, but I don't yet know whose. May she or he enjoy it as much as I have. ■

Southern California Quarter by Betsy Kahn, Santa Monica Meeting

Much of the life of a meeting is reflected in what happens in its Meetings for Business, where Friends try to live up to the Quaker tradition of decision-making on the basis of unity, rather than "democracy." Over the past year a number of interesting issues have arisen in Meetings for Business all over the Southern California Quarter.

The clerk of Claremont Meeting asked the Meeting for guidance on the conduct of future Meetings for Business, especially when there are significant differences among Friends. A number of ideas arose from the discussion: Friends need to wait until they are recognized by the clerk before speaking; each person should speak only once; it is important to listen to one another and the Spirit; there should be space where nothing is said; using creative listening may be helpful on some issues; unity does not always mean a decision has been reached — more seasoning may be necessary, perhaps as long as a year. In April of last year, Claremont drafted "A Statement on Giving" to help guide budgeting of meeting contributions, including queries such as: "Does the proposed gift further work that is essentially consistent with Quaker belief and practice?" Last fall they reorganized the Meeting library and weeded and updated Meeting records.

La Jolla Meeting held a committee workshop, outlining committee structure and functions, relationship of committees to each other and to the Meeting, and clerking. A series of their newsletters had articles called "Committee Focus," which described the functions and activities of a particular committee and listed the members. Last year La Jolla hosted a Talking Meeting with Friends from San Diego Meeting to discuss how well the two meetings are serving the needs of the San Diego area in terms of attracting and keeping new seekers, serving the needs of current members and attenders, convenience of meeting locations, and cooperation between the two meetings. At a recent business meeting they minuted a position on humanitarian intervention in the affairs of other nations, urging international efforts, support of the United Nations, and peacemaking as well as peacekeeping.

Santa Monica Meeting received a sizable bequest and has been working on investing and distributing the income in a balanced way. Friends also have a concern for ethical investment of the funds. Last year they began to explore ways to gather oral accounts about Santa Monica Meeting's history, since the ranks of original members are dwindling.

A couple of recent newsletters and publications have highlighted the unique gifts of some meeting members and attenders. At Claremont Meeting four members contributed artwork to an exhibit at Friends House Gallery. Attender Don Jordan of Conejo Valley Worship Group is editor of the *Peace Psychology Bulletin*, a news organ for a division of the American Psychological Association. n

Coming Home from Devil Mountain by Eleanor Dart O'Bryon¹

Review by Sheila Smith, Corvallis Meeting

On my first reading of Eleanor Dart O'Bryon's 1967 journal of getting lost and nearly starving to death on a mountain in Baja California, I saw the book as a treatise on how not to go backpacking. Eleanor and her fiancée didn't bring adequate food or maps and they didn't tell anyone where they were going. After nearly three weeks without food they were rescued by a team coordinated by her father, Francis Dart.

When I perused the book again, other themes became apparent. The book became for me a meditation on parents, children, and work. Work is not necessarily what people do for a living, but rather the unique contribution they leave to the world. For some people, such as scientists, their profession is their work; for others it is their art or their children.

One of life's most gratifying and rewarding experiences is to see your work and dreams carried on by other (usually younger) folks. The real meaning of parenting is to pass on your work. The work ties the generations together. How can parents involve children in their work so that the children don't resent the lack of attention, but carry on the work? As Eleanor's sister once said, "It's hard to be the daughter of a Quaker saint."

Parenting also means parenting in the larger world, having to choose between conflicting responsibilities, not knowing the correct answer. From Francis Dart's journal, "I know that we must stop asking these people to risk their own safety as soon as we are sure that it is futile."

Growing up is finding your own path and your work and maybe not thinking about others. From Eleanor's journal, two weeks after they should have returned home, "You know my parents must be going crazy with worry. Until now I've been too concerned with my own survival to give them much thought."

Francis Dart's work was to be a Quaker and a physicist whose work took him to Asia and other people's children. Eleanor says she was an unQuakerly child — noisy, impulsive, full of wild enthusiasms, often angry. It seemed she spent her life trying and failing to meet her father's high standards.

Part of Francis' work that he passed on to Eleanor was his love of the outdoors. Some of Eleanor's best memories of her father were of backpacking and camping together. Eleanor later took a job as a hiking guide. When she answered a client's question, "What kind of rock is this?" she could hear her father's voice patiently explaining how crystals grow.

And by 1989 Eleanor could say, "Somehow the wild young mountaineer has grown into a contemplative woman, and I find I am a Quaker still." ■

¹ Harbinger Press, Tucson, AZ, 1989. 97 pp. \$8.50.

Additional information from *Friendly Woman*, 9:4, article by Eleanor Dart O'Bryon.

MEMORIAL MINUTES

Peter Andrew Johnson

Peter Andrew Johnson, member of San Francisco Friends Meeting, died of an unexpected heart attack on October 11, 1992.

Peter and his twin brother Paul were born in Ladysmith, Wisconsin, on October 3, 1946. Peter attended Wisconsin State University at Stevens Point from 1964 to 1968, graduating with a Bachelor of Science degree in math and physics. In 1968 his local draft board granted him conscientious objector status, partly due to his participation in demonstrations at the Democratic convention in Chicago.

Peter married Jan Johnson in Belle Plaine, Minnesota, on February 12, 1972. Their daughter, Anna Adeline, was born on August 13, 1976. In Minneapolis Peter worked with adolescents on hospital psychiatric wards. In 1981 he returned to school to learn computer programming and thereafter worked in systems analysis and database management. He was employed by the American Presidential Lines Company at the time of his death.

In 1986 the family moved to San Francisco. By 1989 Peter and Jan no longer lived together. Peter had discerned that he was gay and unable to live in a heterosexual marriage.

In early 1991 Peter met Nobuo Yamaji, his companion, with whom he lived at the time of his death. Earlier that year Peter and Nobuo bought an 1885 Victorian House which they shared with Addie. Peter took particular joy in this house.

Peter's association with the Religious Society of Friends began in the early 1980's at Stillwater Monthly Meeting. He was one of the first to apply for membership in the relatively new St. Croix Valley Monthly Meeting in Minnesota.

In 1987 Peter transferred his membership to San Francisco Monthly Meeting. Peter took his membership in the Religious Society of Friends seriously and was active from the beginning. He felt the children of the meeting to be his primary calling and served for five years on the Children's Religious Education Committee. He had a special gift for knowing how to respond to children of many ages on just the right level.

Peter taught the children by example. To encourage them to dramatize the life of George Fox he sewed 17th Century clothes for a large George Fox doll for them to use in their production.

His gift to the Meeting did not stop with the children. He served on the Community Committee, Ministry and Oversight Committee, an unusually long and difficult labor on an ad-hoc committee, and for two years as Clerk of the Meeting. He had an ability to guide Friends through difficult business meetings. When tensions arose he had a gift for diffusing anger, helping us laugh at ourselves, correcting mistakes without antagonizing, and reminding us of the need for worshipful silence in our decision-making.

Peter was involved in a number of community activities, including the Pledge of Resistance and vigils and demonstrations against the war in the Persian Gulf. He was a member of

the Gay Fathers' Association and had been involved in the forming of Addie's high school, School of the Arts, and served on its long-range vision committee at the time of his death. Peter hosted monthly Sunday afternoon gatherings of Friends for Lesbian and Gay Concerns in his home.

Peter is survived by his daughter, Addie; his companion, Nobuo; his mother, Winnie Johnson; his brother, Paul Johnson; and Addie's mother, Jan Johnson. ■

Dorothy B. Lewis

Dorothy B. Lewis, a member of Logan Monthly Meeting, was born in Youngstown, Ohio, October 26, 1909, a daughter of Ernest A. Booth and Carolyn Joslin Booth. She married Sherman Leland Lewis in 1935 and later divorced.

She grew up in Cleveland Heights, Ohio, attended Wells College and received her certificate of library science from Cleveland College of Western Reserve University. She received a bachelor of science degree from the University of New Mexico and her master's degree in child development from Iowa State University in 1953. She did graduate studies at the University of California, Berkeley, and Utah State University (USU).

She was a children's librarian in Cleveland Heights from 1932-1940 and associate professor of child development at USU from 1953 until her retirement in 1975.

Dorothy was known for her great concern for the proper upbringing of children. She worked to win stricter standards to ensure a healthy, loving environment in child care centers.

She devoted countless hours helping others, having been a volunteer at Logan Library, Logan Regional Hospital, and in registering hundreds of voters through the League of Women Voters. She was a member of the Audubon Society, the Sierra Club, and People for Wise Water Planning. She had a great love for mountains, especially those of Logan Canyon. In 1990 she received the Women over 65 Achievement Award from USU's Women's Center for furthering the cause of women.

Dorothy B. Lewis died August 13, 1992. She is survived by a son, Sherman L. Lewis III; a daughter, Carolyn B. Lewis; a daughter-in-law, Alison Shepherd Lewis; and two grandchildren. ■

"Religion and Psychology" continued from page 122.

feelings. Suddenly the words, "gathered Meeting," stopped me in my tracks. "That's it. That was a gathered Meeting, the very thing I've yearned for," the flash of insight revealed. Rapidly moving cloud-fragments above the redwoods allowed a ray of sunlight to hit the trail and disappear with the speed of a light switch. I became aware of a hand on my shoulder, as someone behind me asked, "Are you okay? That was a real experience, don't you think?" I replied, "I'm fine, better than fine, actually. Yes. A real experience it was."

Plans for next year's conference are already in the works for the long President's Day weekend in 1994. ■

ADVERTISEMENTS

All ads submitted must be consistent with the beliefs and testimonies of Friends. \$.40 per word. Minimum charge, \$8.00. Add 10% if boxed. ALL ADS MUST BE PREPAID, payment accompanying copy. Send for information sheet with prices for display ads and mechanical requirements. Copy deadline: 45 days prior to publication. Publishing of advertisements does not imply endorsement by *Friends Bulletin*.

The Purpose Of the Spiritual Path, Video featuring Joel, author of *Naked Through the Gate* (Reviewed in May *Friends Bulletin*). Produced and prefaced by George Heaton, Palo Alto Meeting. \$29.95, \$3 P & H, CA add \$2.47 tax. 817 Santa Fe, Stanford, CA 94305, (415) 857-9228.

JOHN WOOLMAN SCHOOL

Only West Coast Friends Secondary School! Simple rural living, small classes, work program, loving community.

13075 Woolman Lane, Nevada City, CA 95959 (916) 273-3183.

Friends Southwest Center. Reasonable accommodations, RV facilities, mild climate at 4,200 altitude in southeastern Arizona. Telephone (602) 642-3547/3451. ■

Subscribe to *Friends Bulletin*.

Please enclose \$20 for individual and gift subscriptions, \$16 for meeting subscriptions (list meeting), and \$14 for low income/student subscriptions.

Name _____
Address _____
City/State/Zip _____

☐ New ☐ Gift ☐ Renewal

Meeting _____

Contributions to *Friends Bulletin* are tax deductible and most welcome. Please mail to *Friends Bulletin*, 1620 NW Menlo Drive, Corvallis, OR 97330.



Moving to Southern Oregon ? ? ? ?

We're looking for a Friendly couple to occupy this charming, two bedroom cottage on 12 wooded acres, with an outbuilding suitable for arts or crafts. We seek kindred spirits interested in meditation, deep ecology, and community building. Rent will be on a sliding scale, max \$400.

Marjorie Kellogg: 2180 Sardine Creek Rd, Gold Hill, OR 97525. (503) 855-1406.

JOB OPENING: PACIFIC NORTHWEST REGIONAL EXECUTIVE SECRETARY (DIRECTOR) FOR AFSC.

Qualifications include commitment to Friends principles, demonstrated experience with administration, supervision, program issues related to peace and social justice, and committee process. AFSC experience preferred. Job description and application forms available from AFSC, 814 NE 40th St, Seattle, WA 98105. (206) 632-0500 or AFSC, 2249 E Burnside, Portland, OR 97214. (503) 230-9427.

Deadline, June 30, 1993.

VITAL STATISTICS

Marriages

- Elizabeth Buckley and Deborah Richards under the care of Albuquerque Meeting, March 20, 1993.
- Lee Wallingford and Ed Ferrin under the care of Walla Walla Meeting, March 21, 1993.

Deaths

- Kenneth Boulding, March 18, 1993, Boulder Meeting.
- Elizabeth Mathiot (Betsy Moen), March 11, 1993, Boulder Meeting.

New Members

- Jack Barnett, La Jolla.
- Melinda Campopiano, Berkeley.
- Maurine Renville, Albuquerque.
- Wendy Robinson, Corvallis (transfer from Champaign-Urbana, IL).
- Cindy Wilkins, Salt Lake City.
- Ruth Witchey, Redwood Forest.

ANNOUNCEMENTS

25th Anniversary

On Saturday, June 12, 1993, Friends will celebrate the 25th anniversary of Quaker-sponsored programs at Ben Lomond Quaker Center. Friends and interested individuals are invited. All meals must be reserved in advance. Limited overnight accommodations for the weekend are available at reasonable cost. Call (408) 336-8333 for information.

Quaker Heritage Day

Berkeley Friends Church will bring John Punshon to Berkeley on May 22, 1993, for a day devoted to an exploration of Friends' understanding of Speaking out of the Silence.

For information, Berkeley Friends Church, 1600 Sacramento St, Berkeley, CA 94702. (510) 524-4112.

John Woolman School Workcamps

CAMP I — June 20-27. Directors: Roy Simon and Sue Severin. Sue is at 458 Laurel Ave, San Anselmo, CA 94960. (415) 453-5810. Minimum age: 8 years or discuss with directors.

CAMP II — June 27-July 4. Director: Jim Anderson. Jim is at 25 Gideon Lane, Chico, CA 95926. (916) 345-3429.

Family-oriented camp; discuss age of children with Jim.

For application forms see your PYM meeting clerk or call camp director.

Conversion Now!

National march and nonviolent direct action for a nuclear-free future with homes, jobs, and justice.

Saturday, June 5, Livermore, California. March, city of Livermore to the gates of Livermore Laboratory, rally, and non-violence preparation workshop.

Sunday, June 6, Oakland, California. Nonviolence workshop, nonviolent direct action, housing and jobs.

Monday, June 7, Livermore, California. Nonviolent direct action.

For information, contact the Livermore Conversion Project (415) 567-4337.

North Pacific Yearly Meeting July 22-25, 1993

Theme: Extending the Boundaries of Our Community

Friend in Residence: Gordon Browne, clerk of FWCC, Section of the Americas. He challenges us to see the vitality of our Quaker community and the dangers of not defining that community properly.

Meeting Place: Oregon State University, Corvallis, Oregon.
Registration deadline: July 1, 1993.

For information and/or registration forms contact:
Sheila Smith, 925 NW Merrie Dr, Corvallis, OR 97330 (503) 757-3165.



Photo: La Sells Stewart Center, Oregon State University. Site of NPYM Plenary Sessions.

Photo courtesy of La Sells Stewart Center Administration. Photographer: Ed Hershberger.

Call to North Pacific Yearly Meeting Extending The Boundaries of Community by Marge Abbott, Presiding Clerk

Welcome to the 21st annual session of North Pacific Yearly Meeting to be held July 22-25, 1993, at Oregon State University in Corvallis. We will gather in fellowship and in the Spirit of Truth: to worship together, to play together and come to know one another more deeply. This year we also hope to extend, or at least bend, some of the boundaries between generations. There will be opportunities for cross-age activities both in a plenary session and in small groups. Our "Mulling Over" committee will also be challenging us with questions about the future of the Yearly Meeting as described in the March *Friends Bulletin*. We will consider the purpose of the Yearly Meeting as well as the organization during the Friday evening plenary session.

Our Friend in Residence will be Gordon Browne, former clerk of New England Yearly Meeting and current clerk of Friends World Committee, Section of the Americas. He will bring his wide experience of working with Friends on all continents except the polar regions, and his deep concern for Friends of all persuasions and practices. He has also served as staff at the Quaker United Nations Office and brings that practical, demanding aspect of working in the world for peace.

I want to share an image that came to me in Meeting for Worship a few months ago. During worship that day, I had a clear image of a bird, frantic, terrified, as an immense hand reached for it. It could not see the gentleness or the potential there. Its frantic flapping and chirps only stopped as it was held kindly, softly in that warm hand. As the bird grew calm, the hand slowly moved it beyond the bounds of the plexi-glass cage which had been its home for so long — a home whose bounds it did not see, was not aware of, until it was set free to fly in the open air. This sense of confines, unknown until we can somehow reach beyond them, and the fear of being set free into a broader context, even if it is God reaching in to set us free, struck me as a metaphor for this year's session. Gordon challenges us to see beyond the ways we have constrained ourselves — in our definition of Quakerism as well as our bounds of culture and race. Are we not limiting the possibilities, placing restrictions on the strength and breadth of what we might have to say to the world by only seeing what is close, what is familiar? Can we extend ourselves, our faith, our lives, as we seek the source of our joy?

We welcome all to join us who wish to come to worship God and enjoy the fellowship with us. ■

Marge Abbott is a member of Multnomah Meeting.

FRIENDS BULLETIN (Second Class Mail)
1620 NW Menlo Drive, Corvallis, OR 97330-2055
Postmaster: Please Send Form 3579. address changes

to whom address changes

MAY 1993